7:Munro & Seligman D. E-4. 5 (ca. 1900-1942) 1963
AB6 Ainu AB6

EFFIGIES

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inau kamui credited with an effective odour is made of the bird cherry (*kikin-ni*) and is called Nursing (Ikafuye) Kamui. It is still sometimes employed in fevers and is placed by the bedside while an infusion of the bark is administered to the patient.

Plate VII, fig. 4, shows Chikube-ni Kamui. He is of lighter make than most others because he is used to drive away evil spirits from the young bear in its last 'running round' before its ceremonial death. He is also attached to the cage of a bear cub which is being reared for the ceremony. He is carried round an intended house-site in a rite of purification performed when evil spirits are believed to lurk there. Among other of his tasks the most socially important is defence of the village against spirits bringing epidemic disease. Then he is called Kotan-Kikikara Kamui, but this name is also given to Kinashut Kamui, whose effigy of curled shaving (Pl. IV, fig. 2) is even more potent. Either may be installed a short distance from the village at each end and where a road enters. But the *shutu inau kamui* is said locally to be more for general protection or for such milder diseases as measles, whooping cough or influenza; for smallpox or a severe epidemic of typhoid Kinashut Kamui is invoked. However, neither of them is invoked once a severe epidemic has broken out in the village.

The bodies of several *shutu inau kamui* are made of elder. One of them, Soko-ni Fuchi (Pl. VII, fig. 5) is invoked in difficult childbirth to aid Uari Kamui, deputy of Kamui Fuchi, should one of willow be insufficient.

Another *shutu inau kamui* is Ramat-tak Kamui, so called because it can bring back the *ramat* which has wandered too far from a person's body. It is rarely used but is invoked when a patient is unconscious from a sudden seizure and is thought to be virtually dead. The elder-tree body of this *kamui* is formed like that of other *shutu inau kamui*, with one difference: the heart is taken not from the hearth but from the earthen floor, a pinch from each side of the entrance, where the posts of the two Apa-sam Kamui guard the house from intrusion by evil spirits.

The body (*netōba*), without curled shavings, is made near the hearth after prayer to Kamui Fuchi, with a backward-shaven *inau* standing in the ashes, and is then erected on the hearth, at the end facing the doorway. Next, a fairly long prayer is made to the *kamui* on the left of the doorway (the right on entering) in which the petitioner is called 'grandchild', as in prayer to Kamui Fuchi. In